

True Religion makes the best Loyalty.

Discovered and Recommended in a

SERMON

Prepar'd for that Assembly which intended to
meet at *St. Michael's Cornhil*, *April 21. 1682.*

And afterwards

Preach'd at the *New Church* in *WESMINSTER*,
May 29. being the Happy Day of His
Majesty's BIRTH and RETURN.

And now publish'd, at the earnest Request of the
Gentlemen of that VESTRY,

By *THOMAS JEKILL*, M. A. and Preacher
at the said *New Church* in *Westminster*.

L O N D O N;

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PROV. 24. 21.

My Son, fear thou the Lord, and the King; and meddle not with them that are given to change.

THO' Solomon was himself a Sovereign Prince, whose Honour and Safety consisted as much in the Loyalty and Faithfulness of his Subjects and People, as ever any Kings did; yet these words are not spoken by him to serve a Turn, and to support or enlarge his own particular Power and Greatness, but as a necessary Means and Rule to establish that Peace and Tranquillity, in which the Happiness and Welfare of any Nation or Kingdom doth consist. Had we indeed none but Kings and Rulers to recommend this Duty to us, we might possibly suspect it guilty of too much Partiality and Design; but we find it quite otherwise, for the practice of it hath been in all Ages still urged upon us, with as much Zeal and Faithfulness; even by those who have been the most oppress'd by it, as ever it was by those who have had the largest share

share or Interest in it. The greatest Princes and Monarchs upon Earth cannot well desire a larger Power and Dominion than what the Scriptures give them, and all good Men own and acknowledg to belong to them; nor can the wisest Politicians and Statesmen in the World, either invent or desire more firm and solid, more strong and certain, more cogent and convincing Arguments to Loyalty and Subjection, than what are given us by *St. Peter* and *St. Paul*. And it's very well known how much their Actions were agreeable to their Doctrines, since all those Hardships and Pressures which they laboured under, could never provoke them to make any Attempts whatsoever against the Government they were either born or liv'd under. It's true, there was a general Clamour rais'd against them, and the rest of the Apostles, as Men of dangerous Spirits and Principles, Enemies to all the Civil Governments in the World, and therefore not to be endured amongst Men; but we never find any such thing prov'd upon them; bring them but to the Test, and the quite contrary appears; as it did by *St. Paul*, when so solemnly arraign'd for such things before *Felix* the Governor, and so fiercely charg'd with them by *Tertullus* a flattering Orator of those Times. And this was the constant Doctrine and Practice of the Primitive Christians for above three hundred Years

Years together, making no manner of resistance against their Tyrannical Persecutors, tho' they wanted neither for Strength nor Numbers; as *Tertullian*, who liv'd a little before that Time, in his excellent and learned Apology for the Christians, makes it plainly appear; till the Bishops of *Rome* began to insult over their Fellow Bishops, and to affect a Tyrannical Supremacy in themselves over the whole Christian World; before which, tho' there might be some fierce Bickerings amongst Christians, yet no such open and rebellious Practices against the Civil Government were ever allow'd of, as were afterwards too too commonly seen amongst them: And if any such things have been ever at any time acted since, under the specious pretences of Conscience and Religion, we know to whom we are beholden for the first Contrivance, and how far the Hand of *Joab* is in them still. And indeed, what could be otherwise expected from such beginnings, when Christianity was turned into a secular Design, and made to promote a Temporal Greatness, and that but basely gotten too; for the first that ever established that Doctrine, was an Adulterous Assassine and Bloody Rebel, that murder'd his Master; and the first that made his Markets of it, wanted neither for Pride nor Covetousness to make the most of it. And from hence it is that we may date those bold and daring

daring Attempts, to Dethrone and Murder Emperors and Kings, which the Histories of the latter Ages of the Church have been, and are so clogg'd and loaded with; fortho' it's true before this many little Attempts were made against the Sovereign Powers by Excommunications and Censures, yet this never grew so rampant and outrageous as afterwards, when Pride and Luxury bore so great a sway amongst those Ecclesiastical Usurpers. And no wonder if they who had so fairly begun to cast off all Religion, & given themselves up to Villany and Lust, soon learn'd to cast off all Allegiance too: He that can prove false to Heaven, and rebel daily against his God, can never be truly loyal to his Prince, nor a Cordial Friend to any Government; and therefore we shall always find the best Men make the best Subjects; none doing more real Honour and Service to the King, than they who truly love and fear God; and therefore the one is still made the Motive to enforce and encourage the other: *My Son, fear thou the Lord, and the King; and meddle not with them that are given to change.*

In the handling of which words, I shall endeavour,

I. To explain the sence and meaning of them.

II. Consider the Nature of the Duty contained in them.

III. And

III. By way of Application, endeavour to enforce this Duty upon our Practice.

I. For the meaning of the words; in which I shall shew, in what is meant by the fear of God. 1. What by *fearing the King* Psal. 134. What by *being given to change* Psal. 134. 2. What is meant by *fearing God*? *Fear* thou the Lord. This is sometimes put for the whole Business of Religion; and doth signify the sum and substance of that Duty which we owe to God; the chief part of which, consisteth in right Appro-
 heriours of him; because where such an approach
 other Duty will necessarily follow. But that sees
 God always before his eyes, can never do a
 miss; and therefore the Psalmist makes the want
 of this, the cause of all other Mischiefes and Op-
 pressions in the World. *The Wicked* (saith he) Psal. 10. 4.
 through the pride of his Countenance, will not seek
 after God. *But it is not in all his thoughts*: And then
 followeth, *vers. 7. 8. 9.* His Mouth is full of Cur-
 sing, Deceit, and Fraud; under his Tongue is Mis-
 chief and Vanity. He sitteth in the lurking places of
 the Villages; in the secret places doth he murder the
 Innocent. He lieth in wait secretly as a Lion in his
 Den; he lieth in wait to catch the Poor; and tho' he
 cannot but sometimes think of these things with
 remorse and regret, yet then he flyeth unto his
 old Refuge, that either God doth not see, or will

forget, and so never Require it. For no rational Man can commit a deliberate Act of Sin, that is fully persuaded and convinced that God seeth and knoweth what he doth, and will certainly call him to an account for it; and therefore the first thing that wicked Men do, is to banish this Principle from their Minds, for as long as there are any impressions of it there, the remembrance of their own Actions must needs be very uneasy to them; and therefore hence it is, that the Scriptures, both of the Old and New Testament, lay every where so much stress upon it, and not only make it the Motive to, but the Sum and Substance also of all true Religion: and this it doth not only in general Terms, when it speaks of God's immediate Worship and Service, but when it descends to the particular Duties which we owe unto our Neighbour also, they are often expressed by the same Phrase. Thus, for the Duty of Magistrates and great Men, Saith David in his dying words, *He that ruleth over Men, must be just, ruling in the Fear of God*; that is, as becomes one who is not only in the presence, but in the place of God; with whom there is no Iniquity, nor respect of Persons, nor taking of Bribes. And so for any others that are in any other inferiour degree of Power; *Ye shall not oppress one another*. Saith Moses, but thou shalt fear thy God. Nay, if thy Brother

2 Sam. 23. 3.

2 Chron. 19.

7.

Levit. 25.

17, 42, 43.

Brother be sold unto thee for a Bondman, thou shalt not rule over him with Rigour, but shalt fear thy God; i. e. shalt use him with that merciful regard which God requires, and is well-pleased with. And thus the Duty of Subjects towards their Magistrates is expressed in words to the same effect, when we are required not only to be subject for Wrath, but also for Conscience-sake; and what is that, but in the Fear of God; and therefore whoever resists the Power, resists the Ordinance of God; and what is that, but to cast off the Fear of God! And thus also our Duty towards one another, in all Affairs and Businesses whatsoever is expressed; Come ye Children (saith David) hearken unto me, and I will teach you the Fear of the Lord: and what is that? keep thy Foot from Evil, and thy Lips from speaking Guile. Depart from Evil, and do good; seek Peace and pursue it. Thus saith the wise Man, The Fear of the Lord is to hate Evil. So that by the Fear of the Lord, we are here to understand the sincere and hearty Profession and Practice of True Religion; the doing the Duties of our particular Places, with an honest Mind, and as we will answer it to God. And this I have been the longer upon, because it helps us both to understand and practise the following Duty of Fearing the King; which comes now to be examined and explained.

Rom. 13. 5.

Vers. 2.

Psal. 34. 11,

13, 14.

Prov. 8. 13.

2. What is meant by *fearing the King*. And here we may easily understand the meaning of this Duty, by comparing it with the former; for according to the particular Nature and Extent of it, it hath the same signification with that; for as the one teacheth us what is True Religion, so the other teacheth us what is True Loyalty; for as the one consists in a rational sincere and dutiful Affection and Zeal for God and his Interest, so doth the other for the King and his: they only differ in Degree, as the one is subordinate and must give place unto the other, tho' to none besides: for as we are to be obedient for Conscience-sake, in the Fear of God, so we are to be so according to the Will of God; for if any thing is required that is contrary thereunto, we all know that *God is to be obeyed rather than Man*. Nor doth this at all derogate from the Duty of the Text, but rather confirm and maintain it; for if Kings are to be feared and honoured, as they are God's Vicegerents, then whatever doth dishonour God, reflects also upon them; and therefore those that are truly zealous to preserve the one, do best secure and uphold the other; nor doth this in the least eclipse their Power and Dominion, but leaves them to the full exercise of it, since it never alloweth us to rebel against it, but rather to yield to it, and to suffer by it; which when we chearfully and willingly

Acts 5.29.

lingly do, we shew we are more tender of the King's Honour and Safety, than we are of our own; which is certainly the truest Principle of Loyalty, and the best demonstration of the honesty of our Intentions in the practice of this Duty: for tho' the Government may by this means be sometimes crossed of its Will, yet it's never in danger as to its safety.

3. What is meant by being *given to change*? The word in the Original, is שונו, and signifies *Changers*, and so it's rendred in the Margent; and it is sometimes taken in a good sence, and sometimes in a bad.

1. It is sometimes taken in a good sence, for those necessary Changes and Alterations that are made in things that are amiss, which it is every Man's Duty, in the place wherein he is set, by all honest and just Ways and Means to endeavour; but this cannot be Solomon's meaning here. Therefore,

2. It is taken sometimes, and here more especially, in a bad sence, for those that rather endeavour to disturb those things that are well; and therefore it is properly translated, by being *given to change*; that is, Persons of unsettled Minds, govern'd by no Principles, either of Religion or Honesty; whose Profit or Lust is the only thing they are guided by, and which no Government can have any certain security against; fickle
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and unconstant Men, that always turn with the Times ; meer Weathercocks both in Religion and Government, and therefore true neither to God nor the King ; whose Religion is only Reason of State, and whose Loyalty is either Interest or Humour, and (to speak according to the present Distemper of our Times) Protestants to day, Papists to morrow, any thing the next, and yet all this while nothing at all. And therefore well doth the wise Man caution us against such as these, as the most dangerous Company we can keep ; for they that have no honest regard to the Interest of True Religion, can have none to their King and Country ; he that every day makes bold with Almighty God, and sets him at defiance in the manifest breach of his Laws, for the sake of his Pleasure, or of his Profit, can never give his Prince any tolerable security, that he will not serve him so upon the like occasion : and this is the reason why Princes are many times so unfortunate in the choice of their Ministers, because it is an hard matter to find a great Politician to be as good a Man, one who always makes the Laws of God and his Country the constant measure of his Actions, let what will happen to him ; which if they did but truly fear God, they would certainly be and do. And this leads me to the second thing propounded, which is, to consider,

II. The

II. The Nature of this Duty : The meaning of which is, I suppose by this time, pretty well understood ; and therefore that which I shall endeavour next, shall be to show,

That True Religion, called here *the Fear of God*, is the best security of true Loyalty ; and that those Persons who fear God most, will serve the King best : And this I shall do in three several Particulars.

1. True Religion fixeth Men to certain Principles, which any Government may safely rely upon.

2. It cuts off all occasions of Rebellion and Disloyalty.

3. It urgeth stronger Motives, and layeth greater Obligations upon us to be truly Loyal, than any thing in the World can besides.

1. True Religion fixeth Men to certain Principles, which any Government may safely rely upon. The Actions of Men either are or should be still governed by some Principle or other, according to the Truth or Falshood of which they are always either good or bad. Now for those Persons that have no Principles at all, it's only by chance if ever they are good, and therefore no Government can safely confide in them. Now True Religion layeth down such Principles as are to be trusted, such as secure and maintain the Civil Rights of all Men ; and take care, not only

only that *God*, but that *Cesar* also may have his utmost Due; which are such as these. (1.) That we must by no means do wrong, tho' we have Power enough, and can do it without Danger or Discovery; nay, we must rather take Wrong than do it. (2.) That we must not revenge our selves when it is done unto us. (3.) That we must always speak and act according to the Evidence and Verdict of Truth. (4.) That Sovereign Princes are not to be resisted by force of Arms, much less to be Depos'd and Murder'd. Nay, (5.) That True Religion it self is not to be propagated or establish'd by Violence and Blood.

(1.) True Religion teacheth us, That we must by no means do Wrong, tho' we have Power enough, and can do it without Danger or Discovery, nay, we must rather take Wrong than do it; True Religion is very tender of the Rights of all Men; and tho' it lays none under the necessity of being wrong'd, yet it restrains all from the doing of it, in any kind whatsoever: it makes an Hedg about every Man's Liberty and Property; fenceth and encloseth him in from Violence and Rapine; secures him against open Force and secret Fraud, that he shall neither be overpowred by the one, nor undermined by the other, but continue safe under its Protection, from all the merciless Attempts of the *Sons of Violence*,
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and from all the treacherous and false Accusations of the *Sons of Belial*; it never makes the fairest Opportunity a sufficient Warrant to the doing of Mischief, nor the closest Privacy an encouragement thereto; but by shewing us the All-seeing Eye of God, and the certainty of his Vengeance, makes every Man to become his *Brother's Keeper*; and therefore whoever offers injuriously to invade us in any kind, tho' under never such specious Pretences, and guarded by never so great a Power, is a public Enemy, and a notorious disturber of the common Peace of Mankind, and hazards the Peace and Tranquillity of any Government whatsoever.

(2.) True Religion allows us not to revenge our selves when we are wrong'd. Had it made no Provision for our Reparation and Satisfaction in such Cases, we might possibly think hardly of it; but since it hath made better than any we can think of besides, we can never certainly do better, than to have recourse thereunto upon all such occasions; and as long as we do so, the Honour and Safety of the Government is as well provided for as our own, and both of them better than any other way: It is an unreasonable and a dangerous thing, for any Man to be his own Carver in such Matters; for if a Man is not to be a Judg in his own Case, he is not certainly to be the Executioner of his own Wrath: and, blessed be God, there is no need of either, for God hath provided such Ways as are fitter for both;

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he hath consider'd us as we are Men united into Society, and therefore necessarily under Government; and hath therefore placed the Power of avenging us, in such hands as are best able and fittest to do it; and to them we not only lawfully may, but we must too always resort for it: therefore the Apostle calls Magistrates, *the Ministers of God*; *Revengers to execute Wrath upon all that do evil*: and, as if this were the chief thing, he tells us, that otherwise they do but *bear the Sword in vain*. Nay, so careful is True Religion to give all possible security to the Civil Government, against this dangerous Evil, that it forbids us all private Revenge, tho' the Magistrate himself either neglect or refuse to right us; *Dearly Beloved, avenge not your selves,*
 Rom. 12. 19. *but rather give place unto Wrath*: Submit with patience & chearfulness to the present necessity of your Condition, for you are not left destitute of Help and Relief; the Great God will take your Cause into his own Hand, and will do you right; *Vengeance is mine, saith the Lord, I will repay*: And he that can thus stop his own Mouth, tie up his own Hands, and peaceably wait God's Leisure, tho' it be till the Day of Judgment before he be righted, can never be a bad Subject.

(3.) True Religion teacheth us always to speak and act, according to the Evidence and Verdict of Truth. As Peace is the great Blessing of Society, so Truth is the great Conservator of it; take away that,

that, and we are strip'd naked of our best Defence, either against the Malice and Violence of Men, or the Wrath and Justice of God : And therefore this hath be^{en} always required, as one of the Fundamentals, both of Religion and Government, *That we should, every Man, speak the Truth unto his Neighbour,* as the Prophet *Zechariah* expresseth it, *Chap. 8. 16, 17. Speak ye every Man the Truth to his Neighbour ; execute the Judgment of Truth and Peace in your Gates, and let none of you imagine Evil in your heart against his Neighbour, and love no false Oath.* For when once it comes to this, that we cannot believe and trust one another, how can we tell how to discern between right and wrong and know either who or what is good or bad ? And therefore the want of this, was that which the Prophets, all as it were, with one consent, complain of ; not only as a very ill thing in it self, but as the certain Forerunner of approaching Ruin : for besides the Justice of God, which it provokes more than any thing else, it is in it self a Scourge and a Plague, which no Remedy can be provided against ; it's like that fretting Leprosy under the Law, which nothing but the pulling down of the House could cure ; it's the bane of all Society, a dangerous Civil War, even in the midst of Peace, since it sets *every Man's Hand against his Fellow*, and yet no Enemy appears. Now True Religion provides a Remedy against this, by presenting the God of Truth unto us, as more concern'd

for it, than for any thing else, because he himself is always made a Party to it : for every Lye we tell, is a bold and impudent denial of his Being, whose very Essence is Truth ; and every false Oath we take, is to vouch his Authority against the plainest Declarations of his Nature and Will ; and therefore it is better for us to cease to be Men, than to cease to be true, for no Government can need our Persons so much as our Truth and Honesty.

(4.) True Religion teacheth us, that Sovereign Princes are not to be resisted by force of Arms, much less to be Depos'd and Murder'd ; you see how careful it is to secure the Persons and Rights of private Men, that none may be wrong'd and injur'd in either ; and if so, much more doth it take care of the Prerogatives of Princes. And there's nothing more plain and evident than this, even from the Doctrine and Practice of our Saviour and his Apostles, and of all good Men in all Ages, affixing a Sacredness to their Persons, equal to the Greatness of their Power : What can be more plain and full, than the Apostle's excellent Discourse to this purpose, *Rom. 13.* and his charge to *Titus* to preach the same Doctrine afterwards ? *Tit. 3. 1.* so far is True Religion from giving the least countenance to Disobedience and Rebellion. And that this proceeds not from weakness and want of Power, is evident enough ; for our Saviour had a greater Power at
his

his command, than all the Powers of the Earth; and the same might have been as easily communicated to his Church, had it been any ways essential to it. Nor did there, even at that time, want either for Opportunity or Provocation to resist, had it been at all consistent with it; for the Magistrates that were then, were as barbarously tyrannical and cruel as ever were; nay, they had usurp'd their Power but a little before, and were then so odious, by the savage exercise of it, that there was indeed a very fair Opportunity offered thereby to shake off that heavy Yoke; for the *Romans* were weary of, and groan'd under the Oppressions of their inhumane and bloody Emperors: and the Jews were always forward enough to shake off a Foreign Jurisdiction; and there wanted not a considerable Party, even amongst the Christians, to run up *Christian Liberty* to a very great and formidable height; and yet, even then, the Apostles, all with one consent, preach'd Obedience and Subjection to the Civil Powers, as being an *Ordinance of God*; upon which score Religion it self obligeth them to have always a very great veneration for it. Nay,

(5.) True Religion teacheth, that even its own Interest is not to be propagated and established by Violence and Blood. There is nothing certainly dearer to good Men than their Consciences, and there's nothing that they desire more than the free Exercise and Enjoyment of them; and therefore
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2 Cor.
10. 4.

there is nothing so apt to provoke them, as restraints therein, because nothing comes so near to them: the Arguments are at first sight so plausible and fair, the Cause it self so honest and good, and the Success so inviting, that it requires a more than ordinary resolution of Mind to forbear from Resistance; and certainly nothing but the Power of that Religion it self, which is so dear to them, can do it: and therefore to prevent such things, it presents it self to them as a mild and good-natur'd Thing, whose greatest Force lies in its Sweetness, whose Arms are Convincing Reason, and Almighty Truth; and therefore *the Weapons of whose Warfare are not Carnal*, but suitable to the Enemies it fights with, which are Spiritual: It wages no War against Men's Persons, but against their Lusts; *captures their Minds*, and not their Bodies; beats down only their towering *Imaginations*, and not their other Castles and Forts: And of what use now are Swords and Guns for such Service? What do they signify to the Reason of Men's Minds? They may be strong, but they are very absurd Arguments to rational Creatures; they may compel to a compliance, but they'll never prevail to a Conviction; for no Man can judge of any thing in the World, otherwise than his Reason and Understanding directs him. A Man may speak and act contrary to his Judgment, (as God knows too too many of us do) but he can never think otherwise if he would never so fain;

fain. A Man that sees the Sunshine at Noon-Day, may say, it is Midnight, and grope about as if it were so, but it's impossible for him to think so. A Papist may say, That the Bread in the Lord's Supper is transubstantiated and made real Flesh; but whilst he sees, and feels, and tastes all the Qualities and Properties of Bread; it's as impossible for him to think it so, as it is for his Priest to make it so; and therefore he hath need of a very lusty Faith indeed to make it out. A Man may will and desire a thing that's contrary to his Reason, but he cannot change his Opinion about the nature of it, till his Reason and Judgment are fully satisfied in it. Besides, True Religion presents it self to our Affections as an amiable and lovely Thing, that designs our real Good and Welfare: now that which raiseth Wars and Commotions in the World, is both frightful and destructive, and begets Hatred and Detestation. How can we believe that Man desires God's Glory, and our Good, that with an implacable Fury and Malice, (which is the true Image of the Devil) is still doing us all the mischief he can? Fire and Faggot, Blood and Slaughter, are strange ways of making Love by, and wholly unknown to Christianity, till the Romish Incendiaries first invented them. The Primitive Christians knew not the way of firing Men's Houses to root out their Heresies, of plundering their Goods to convince their Consciences, of tor-

tormenting their Bodies to beget Faith in their Souls, nor of absolving Subjects from their Allegiance to their Princes, and thereby raising Rebellions and Wars, for their own Interest and Advantage, no nor for their own Safety and Preservation; they were still taught to commit God's and their own Cause to him who was best able to protect and defend both, and to keep themselves always within the bounds of Modesty and Meekness, and by no Oppressions or Provocations whatsoever, to take up Arms against a Lawful Authority; by which disposition and temper, it gives certainly the greatest security that any Government can desire. But yet it goes farther still. For,

2. It cuts off all occasions of Rebellion and Disloyalty; it not only lops the Tree, but it digs it up by the Roots, fights with the Small as well as the Great, as truly knowing what great and dangerous Revolutions have proceeded from very little and contemptible Beginnings: And therefore,

(1.) It makes us diligent and industrious in our particular Callings.

(2.) It makes us serious and considerate.

(3.) It makes us loving and charitable, good-natur'd and kind.

(4.) It makes us temperate and sober. Nay,

(5.) It ties even our Tongues and our Thoughts to their good behaviour.

(1.) It

(1.) It makes us diligent and industrious in our particular Callings ; for Idleness is a dangerous thing to the State, and therefore to be timely provided against. They that have nothing to do, are ready for any mischief, and for this as soon as any other ; and when any Opportunity offers it self, they are some of the first that run in to do hurt ; for as they are the sowers of Discord in Times of Peace, so they are the most turbulent and mischievous in Times of War. Now True Religion provides a Remedy against this, by obliging all Men to some honest Calling or other, and to a daily and industrious diligence therein, and that perhaps with as great severity as any one Temporal Concern in the World. *This we command you*, saith the Apostle, ^{2 Theff. 3.} *that if any would not work, neither should he eat ;* ^{10. 14.} nay, he was to be banished the society of Christians. *Note that Man*, (saith he) *and have no company or fellowship with him, that he may be ashamed ;* a thing, which it were to be heartily wished were a little more seriously consider'd of in this Age, in which so many neglect their Callings, and live too like those *Strangers at Athens*, who spent their time, for the most part, in hearing or telling of News ; an Evil certainly of very dangerous consequence, not only to such Persons themselves, who are thus fond of it, but also to the publick Peace and Tranquillity of the Nation.

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(2.) It

(2.) It makes us serious and considerate, and by consequence constant and fix'd to our Principles. Now Rebellion is always the effect of Rashness and a giddy Mind, and proceeds from a vain and foolish desire of Change: And this the words of the Text have a particular respect unto, and provide against, by making the *Fear of God*, which is always one and the same, the constant Rule and Measure of all our Actions and Designs.

(3.) It makes us loving and charitable, good-natur'd and kind; a temper as directly contrary to all Sedition and Disloyalty as can be; for Rebellion is always an ill-natur'd thing, proceeding from Envy and Discontent, fomented by Hatred and Malice, and brought out into Act by Rage and Fury. Now True Religion allays Men's natural Heats, cures the Distempers of their Minds, charms their most head-strong and unruly Passions; and not only restrains Violence and Wrath, but converts it into Love and Meekness; it unites us together in the most indissoluble Bonds of Peace and Amity, and is so far from suffering us to *Devour and Destroy*, that it obligeth us to Preserve, yea, even to *die for one another*: and to prevent all Mistakes, it expressly commands us to *love our Enemies*. So far hath it gone, and so much hath it done for the publick Interest of Society, and to secure the Peace and Tran-

Tranquillity of it, and by consequence to secure all Civil Governments, from any dangerous and rebellious Attempts and Practices.

(4.) It makes us Temperate and Sober. And without this no Government can always be secure and safe; for what stress can any wise Man lay upon Whoring and Drinking? Who can confide in such Persons who are so seldom their own Masters? But admit that such Persons may be Men of Honesty and Courage, yet who can expect the Blessing and Protection of Almighty God (without which there can be no true Safety) amidst such Actions? If our Loyalty must be measur'd by the multiplicity of our Oaths, by the largeness of our Healths, and the number of our Whores, God help us. No, my Beloved, these are the things that dispirit our Minds, weaken our Hands, and deprive us of our best Defence, and are enough to spoil the best Cause in the World. I could instance in several Princes and States, who have receiv'd more hurt by the Debaucheries and Luxury of their Friends, than by the Malice or Strength of their Enemies, but that the thing is too plain and obvious to need any Example; and therefore Religion teacheth us to master our Lusts, that so we may at all times govern our Passions, and be always disposed to Quietness and Peace.

(5.) It ties even our Tongues and our

Thoughts to their good-behaviour: and there is very good reason it should, for tho' the Tongue be but *a little Member*, yet it's oftentimes *a very unruly one*, and when let loose, doth always a great deal of mischief, and therefore is by no means to be left at Liberty; and therefore hence it comes to pass, that Religion and Loyalty are both expressed by the same Phrase, and ought both to be of the same Nature and Quality, *i. e.* hearty and sincere. And therefore how severely are they condemned by the Apostle, who *despise Dominion, and speak Evil of Dignities*: and therefore well says the wise Man, *Curse not the King, no not in thy Thought, for the Bird of the Air shall carry the Voice, and that which hath Wings shall tell the Matter*. St. Paul indeed once, and that upon an extraordinary Provocation, betray'd too much of the heat of his natural Temper, in reflecting severely upon the High-Priest, for commanding him to be smitten unjustly; but he presently checks himself for it, and acknowledges his Error before them all, and tells them, that it proceeded from Rashness and Passion, and not from Religion or Design; *I wist not, Brethren, that it was the High-Priest*; I consider'd not what I said, nor to whom I spake; *For it is written, Thou shalt not speak evil of the Ruler of thy People*: And therefore certainly, from so great an Example, founded upon so good an Authority, we cannot

Jud. 8.

Ecd. 10. 20.

Acts 23. 5.

cannot but see the reasonableness and importance of this Duty, let the usage we meet withal from them be what it will. Religion obliges us to suffer ; and certainly Railing and Reviling are but ill Preparatives for it, and shew but little of that good Spirit which we pretend unto : And this brings me to the third and last thing, whereby True Loyalty is so much promoted by Religion ; and that is, in that

3. It urges stronger Motives, and lays greater Obligations upon us to be truly Loyal, than any thing in the World can besides : It propounds to us the Fear and Dread of the great God, the everlasting Good and Welfare of our Souls, and the Concerns of Eternity, than which certainly nothing can be more great and prevalent upon us. Other Arguments from the sweet and blessed Effects of Peace, from the Fury and Spoils of War, and the Hazards which we run in engaging therein, can never be so strong and cogent, but that great Provocations, ambitious Hopes, and greedy Desires, may overcome them ; but now the assurance that God is concern'd in the Protection and Defence of Sovereign Princes, is beyond all ; and therefore saith the Apostle, *Ye must needs be subject*, (it's no indifferent, but a necessary thing) *and that not only for Wrath*, Rom 13.5. *but also for Conscience sake*, in respect of the Laws of God, as well as of Man : And therefore if

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we should, either by force or cunning escape the one, yet we are still in danger of the other; now there's no Man whatsoever kept so certainly within the Bounds of his Duty and Obedience, as he that sets God always before his Eyes. This Consideration alone kept *David* from killing *Saul*, under so many tempting Circumstances, as I think never Man besides had the like. *Who can stretch forth his hand against the Lord's Anointed, and be guiltless?* And how far this Guilt extends it self, is plainly told us by *St. Paul*, when he saith, *Rom. 13.2.* *That they which resist, shall receive to themselves Damnation;* that is, are liable to the Wrath and Vengeance of God, as well as the Penalty of Humane Laws. And indeed, what are the severest Laws where this is wanting? What do all other Tests signify? What are the fairest Promises, the deepest Protestations, and the most solemn Oaths without this? Where this is not, nothing can bind us; so where this is, nothing can absolve us. And this brings me to the third and last Thing propounded in the handling of these words; which is,

III. By way of Application, to enforce this Duty upon our Practice.

1. How ought we to bless God for such excellent Means for our Protection and safety. The Kindness he hath shewed to us, and the Care he hath

hath taken of us in all Ages, hath been exceeding great; he hath made us, as far as wholesome and good Laws, as far as a wise and excellent constitution of Government can, as happy a People as are under the Sun: And that nothing may be wanting to make us for ever so, he hath crown'd it all, with that inestimable Blessing of his most Divine and Sacred Truth, whereby all the rest are both defended and enlarged. Time was, that this was a Stranger to us, and besides the Light of Nature, (and that too was greatly obscured) we had no farther knowledg of it, than what the Interest and Humour of a few insolent and luxurious Priests would allow of; and then neither Princes nor People knew what was their own, how far to command, nor how far to obey. Kings must ask leave to be crown'd, yea, and give sufficient security for their Good-Behaviour, before they could obtain it; and Subjects must be Loyal, no farther than was consistent with the Will of their Ghostly Father, and so every Man's Life and Fortune, yea, his Body and his Soul too, must be at their Mercy: But, blessed be God, it is otherwise now, for *we have a more sure Word of Prophecy, to which we do well if we take heed*: And God grant we may, our Duty and Interest is founded upon a more certain Thing; our Safety and Welfare more securely provided for, whilst our Religion obligeth us
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to be truly Loyal, and our Loyalty to be truly Religious; for he that is not truly Loyal, is no true *Protestant*, nor can he that is not a true *Protestant* be truly Loyal: Our Religion and Government are now so twisted together, that we cannot be false to the one, but we must betray the other: We can attempt nothing against the Government in any kind, but we forfeit all Title to that excellent Religion which we profess. A Rebellious *Protestant* is as great a contradiction as a Loyal *Papist*; for tho' one that calls himself a *Protestant* may be a Rebel, and one that calls himself a *Papist* may be Loyal; yet, according to the Principles of each Religion, and according to the particular Constitutions of our present Government, they can neither of them be as they pretend. And therefore,

2. How ought we to detest and abhor all such Principles and Practices, as corrupt and overthrow such an excellent Thing! Religion and Loyalty, are and ought to be inseparable Twins, and whoever offers to debauch and divide them, deserves neither the Name of a *Protestant*, nor the Priviledg of a Subject. To this we owe all the Faction and Sedition, the Treason and Rebellion that have so stain'd and dishonour'd the Profession of Christianity. The truth of it is, we owe the first beginnings of these things under the Gospel, to the Pride and Luxury of the Church
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of Rome, they taught some of the first Lessons of Disloyalty and Rebellion, tho' they have met with too many apt Scholars amongst those that call themselves by a better Name; but let them pretend what they will, and strive to alter the Name never so much, yet as long as they retain the thing, it is all one. We may call our selves *Protestants* as much and as long as we please, but we are never the more so for that; for if we carry on any Seditious & Treasonable Designs under that plausible Name, we forfeit our Title to it, and are *Papists*, or worse (if it be possible) all the while, for the Primitive Christians never thought of such a thing; nay, so far were they from it, that there was more danger of the other extream of complying outwardly to avoid persecution, with every thing which the Civil Government requir'd, tho' never so Idolatrous and Wicked; which gave the Apostles occasion so fairly to state the Question between Subjection and Christian Liberty, both in relation to their Enemies and their Friends, to allay the Fears and Jealousies of the one, and to rectify the Mistakes of the other, in which they take the middle and safest way, of flying or suffering, rather than resisting: for as the *Gnostick* Compliance was to be detested as unworthy the plainness and simplicity of the Gospel; so all forcible Resistance was to be avoided too, as directly contrary to the Innocence and

Meekness of it. And therefore whoever they are that take upon them to do any such thing, let their pretences be never so fair and plausible, I am sure *they have not so learned Christ*; not that the Christian Religion deprives any Man of the liberty of a just Defence against any of the Sons of Violence; but then it must be only by such ways as true Religion, and the particular Laws of his Country do allow of. Thus we have St. Paul twice pleading the Liberty and Priviledges of his Birth, to preserve him from the Malice and Rage of his Enemies; once he insists upon his being a *Roman*, to prevent his being scourged; and another time, as such, *appeals unto Cæsar* from the Jewish *Sanhedrim*. And thus doubtless may any Man flie to the known Laws of his Country, for his own safety and preservation; but to go beyond these, is dangerous and destructive; as is also the perverting the Design and Intention of them, and argueth as little fear of God, as it doth of Loyalty to the King, and good Affection to the Government we live under, which hath provided so excellently for our Defence and Security: for tho' we may pretend a very great veneration for the King and his Government; yet if we use his Name and Authority to undermine or overthrow the Fundamentals of it in any kind, we set the King against himself, as well as his Subjects; we lessen his Power, by dividing his Interest;

Acts 22. 25.

& 25. 10, 11.

Interest; we stain his Honour, by making him give the lie to so many gracious Declarations of his Will, to make the known Laws of the Land the only Rule and measure of his Actions; and we let in Popery with all its mischievous Effects and Consequences, by the very same means we profess to keep it out: For every thing that brings Confusion and Disorder amongst us, either by Force or Fraud, by open Rebellion, and an ill-gotten Power, or by a treacherous management of what we come more honestly by, is as meritorious a piece of Service to that bloody Religion, as any we can do it, since it hastens that which it most desires and delights in, to wit, our own Ruin and Destruction. Which now that we may prevent, in the third and last place,

3. Let us resolve to persevere in the practice of this Duty, whatever befall us. And,

1. For the *Fear of God*; a Duty, or rather a Fundamental Principle, so essential to us, that we must cease to be Men, before we can be void of it; so universally useful, that we must resolve to become our own Enemies, before we can decline it; so rivited into that Religion which we profess, that we must fly in the face of our own Consciences whenever we act against it; and yet, alas! a Duty so much neglected and despised in this Atheistical Heaven-daring, and God-damming Age wherein we live, as if it were a part of

our Religion to bid defiance unto God, and all that is good. And yet if it were indeed a part of it, I am apt to think it would not be so much in fashion as it is; for we seem to glory in nothing more, than in running counter to every thing which some Men place Religion in, without considering whether the thing be really so or no; As if, because we have been sometimes abus'd by Hypocrisy and Pretences, we must necessarily throw off that which we know to be sincere and true. And that which makes it more to be lamented, is the sanction that is put upon this untoward Humour, by making it a note of our Loyalty to the King, and our good Affection to the Church; as if drinking his Health, till we lose our own, were a greater piece of Service to him than praying for his Life and Safety, submitting to his Government, or chearfully offering up our Lives and Fortunes to the defence and support of it; as if no conformity to the Church, tho' never so exact and canonical, no means to perswade others to the like, tho' never so successful, could make a Man so true a Son of it, as drinking the confusion of all that dissent from it, and Damming and Hectoring every thing that is not of the same furious and violent temper with our selves. Certainly, my Beloved, these things are as far from our Duty and Religion, as they are from our Peace and Safety; and therefore the allowing them

them so considerable a share therein, must needs be very dangerous and destructive. Which that we may prevent or avoid, let us have recourse unto those things which the Spirit of God, who best understands the nature of it, hath wisely, and with great plainness and simplicity placed True Religion in, even as Solomon here expresth it, in the true *Fear of God*: which is very well explain'd by St. James, who calls it not only a pure and undefiled thing, but tells us too, That it is peaceable, gentle, and easy to be entreated, full of *Mercy and good Fruits*, *and without partiality*, as it's very fitly translated, as it were on purpose to fit the Humour of our Times, or as it is in the Margent too, very properly rendred, *without wrangling*, and *without hypocrisie* and deceit; all which if we would but rightly and seriously consider, we should certainly avoid those dangerous Evils which threaten us, both from abroad and at home. And therefore well doth the wise Man make it the foundation of True Loyalty, since it's not only supported by it, but it will prove deceitful, and vanish into Air and Nothing without it: for those Men are always most *given to change*, the Principles of whose Religion are most fickle and inconstant, and always adapted to Times and Occasions, or else who have none at all to fix them to any certain Measures that may be confided in; but now the true *Fear of God* is a
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fix'd and certain Thing, a sure Guide to us, and a constant and powerful Security to the Government we live under ; and disposeth us every way for the practice of the other Duty of the Text, which is the only thing that now remains to be exhorted to. Therefore,

2. Let us be always loyal and true to the King and his Government. You see how much the Principles of that Religion which we profess do oblige us to it, and methinks there needs no other Argument or Motive to enforce it, and yet it may not be amiss a little further to explain it ; for as Religion in general is an ambiguous Term, and oftentimes made use of only to serve a Turn, and therefore applied then to all those things that are proper for it ; so is Loyalty too : And the King's Honour and Interest may be pretended, when both of them are, it may be, undermined, and betrayed. True Loyalty therefore consists in a cordial Veneration for the King's Person as Sacred, and in a dutiful Submission to his Laws and Government at all times : Not that every Man who breaks any of the Laws, is *ipso facto* an Enemy to the Government, for then there would be no true Friends to it in the Nation ; since, as St. James says in another case, *In many things we offend all*. But then do we become Enemies to it, when we undermine or oppose those Laws upon which the Government doth subsist,

Jam. 3. 2.

subsist, and which it is maintained and supported
 by, let them be never so uneasy to us; which if
 they should at any time be, and grind either up-
 on our Estates or Consciences, we must not pre-
 sently flie in the Face of that Authority which
 God hath set over us, and by Force of Arms en-
 deavour to relieve our selves, but must with all
 cheerfulness submit, even to the spoiling of our
 Goods, and the loss of our Lives, till God shall
 find out a way for our Deliverance, and fully re-
 ward and crown our Patience. And tho' this be
 an hard Lesson, yet it's a good one, and such as
 the Primitive Christians overcame their Persecu-
 tors by, and the English Martyrs founded that
 happy Reformation of Religion amongst us upon;
 and such as if we thoroughly learn, will provide
 the best for us against all Accidents whatsoever:
 But I trust in God we shall never have any such
 great occasion for it, but that he will still go on
 to protect and defend the Sacred Person of the
 King, that he may outlive even the treacherous
 Hopes and Expectations, as well as the undefe-
 rved and implacable malice of his Enemies, who
 promise themselves any Benefit or Advantage
 by his Death, and therefore wish and long for
 it, that he may be always a *Nursing Father* unto
 this our *Israel*, a powerful Defender of that Faith,
 which as it enriches his present Crown, so it will
 entitle him to a better, that his Government may
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be for many and many Years the Glory and Blessing of these Nations, as his Person hath been hitherto the Darling of God's Providence; which as it is the avowed Design of this Meeting to bless God for, so let it be the Business of our Lives to contribute all we can unto.

And thus I have given you a Sermon, which was indeed intended for another Occasion; which because I have been so severely reflected upon for what I undertook therein, I was resolv'd to take this Opportunity to submit it unto your Judgment, that so you may see, that the Person whom you have so unanimously desir'd and receiv'd for your Minister, is not a Man of those dangerous Anti-monarchical Principles, as some Men would endeavour to make the World believe; and if now you are but satisfied therein, I shall have the less reason to care whether any Body else be or no.

FINIS.

In Page 15 line 27, read Principles, P. 19, l. 4, read been for he.

POPE's great Mystery of Iniquity, proved in a Sermon on a Text, &c. recommended in such secure Protestants that will not believe there is a Popish Plot, &c.

Righteousness and Peace the best Means to prevent Ruin: Recommended in a Sermon preached at Guild-Hall Chappel, (Sept. 25. 1681.) before the Lord-Mayor, &c. By the same Author. Both sold by James Kellin.